

The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER

No. 6206

Saturday, June 17th, 1961 Price 4d.

THE ARCHBISHOP'S TASK

THE new Archbishop of Canterbury, Dr. Ramsey, is likely to have a Public Relation's Officer, as Dr. Fisher had. Dr. Fisher's Officer helped him a great deal, he established good relations with the press. It is rather essential for an Archbishop to have a good press, not to be misquoted or misunderstood. He has to some extent to live up to a public image; and no doubt it is an Archbishop's task reasonably to conform with it.

Dr. Ramsey is very well aware, no one more cogently, of the differences between that public image and the prophets of the Old Testament, not to mention all the trying challenges of the New. But the office of Archbishop was created by history as well as by the Bible, and alas, the last thing that can be kept out of exalted public life is history.

The panoply, traditions, thrones and customs must be accepted—as they are accepted in various forms elsewhere.

A Major Task

But Dr. Ramsey has declared his intention to bring God to the people. That he regards as his major task. He means it. And that presumably means bringing all that he stands for, in what might be described as the historical appointments of his office, to the people also. Like everyone else he has to speak from where he stands, and that position is not as stark in simplicity as the New Testament. This needs no pointing out, least of all to the new Archbishop, but it is not capricious to observe it.

For the God of the Bible does not belong uniquely to any Christian Church. One of the legitimate doubts accompanying human fallibility is that ecclesiastics and others may be wrong in supposing that God belongs to them, or perhaps more accurately their particular systems. There are actually a fair number of people bringing God to the people today; to judge from press reports and television the people seem to lap it up; not less in St. Peter's Square, Rome, as in Belle Vue, Manchester, and dare it be said in Royal marriages; but it is doubtful to some observers whether God is exactly confined (as is so much implied) to these particular efforts and occasions, or, indeed, to the manner in which they are received.

A doubt crosses the minds of some observers as to whether God is so absent from the people to whom so many good persons are saying he must be brought. He may be regarded as an odd God who was so absent. Indeed, again in all human fallibility, he may be as present to those who conventionally are supposed to know little about him

as to those who are so earnest in his cause in a particular manner.

Outside the Church

Let an example be taken. There are a great many people today (the late Dr. Carl Jung was one of them) who do not believe in miracle, or a unique revelation, or the traditional interpretation of the Bible, or the doctrine of the Trinity, who nevertheless believe in God. Shall it be said not merely believe in him but greatly care? Is Dr. Ramsey to bring God to them! In all humility he is likely to say no. He is more likely to be concerned with all the people who should be in Anglican churches and are not there. But the people mentioned above have much in common with many Anglican needs. Some of the people are in Unitarian churches, some are in other churches, but most are outside churches altogether. It may very well be that the churches should begin to see that in terms of God's nature they may have something to learn from the intelligent and caring unchurched.

This is relevant for Christian unity. Dr. Ramsey in the television interview recognised the gulf between the Anglican and Catholic Churches, nevertheless he thought there was much held in common in which there could be mutual interest and discussion. If this is so with the Catholic Church why not so with the intelligent Christian unchurched? There are many of them. They are unorganised in the relevancies of the situation, but many of them are known as individuals, and, in an organised church manner Unitarians represent their point of view. If the whole focus of unity in the intellectual ferment of the day is belief in God then the present effort at unity, merely between church systems, may be creating a division in Christendom as powerful and historical as the Reformation. A closed church against all the religious life outside.

The Catholic Church still believes the Anglican and other Protestant churches to be in schism. The root of this matter is doctrinal and credal, and if this can be ignored in the new efforts at unity between the Christian churches, should not similar efforts be made to ignore it with what are considered to be the unchurched?

THE VALUE OF DOUBT

By H. W. Homan

MEN have always wanted something stable to rely on, something that they can feel is unchanging and permanent. They need a background image in their minds which will provide a support for all their perplexities, and a comfort for their doubts.

Even the hardened materialist builds up a picture which he feels is a satisfying background of irrevocable law.

One reason why so many different kinds of background pictures exist, why so many religious and ideological systems have come about, is because man has tended to separate himself from God. Thinking has developed along lines presenting the universe as some giant mechanism, set in motion in some far distant past, and turning out living creatures just as a man-made machine turns out nuts and screws. In one sense man has separated himself from creation by the act of observing what goes on around him and seeing it as something outside himself. Three independent units arise; the universe, man as a super-imposed entity, and God—or, in earlier times, many gods—as being a kind of glorified Ruler, bestowing reward or punishment on his subject on earth.

★

But a new way of looking at the universe is possible. When it is realised how imperfect man is, it can be said that he is not yet fully created. For that which God creates can only be perfect. The division between the universe and man has been made because it is felt that since God made the universe, it must be perfect; yet, at the same time, since the imperfection of man is also seen, there can be no complete reconciling of the two. But suppose man is actually living today within the act of creation taking place. Suppose the many ages of development that are described as evolution, are but one fleeting instant to God. And suppose that fleeting instant has not yet fully passed by. Then the universe and man within it are *being made*, and all the seeming imperfections are but a state of incompleteness. It is now thought by science that even the different kinds of atoms are evolved from one simple hydrogen atom. Evolution is not just change in animal and plant structure, but change in the whole universe as a complete system. God is making the universe, and a stage has been reached where man has been formed and is partly completed. But creation itself in the fullest sense is not yet here.

Because man is changing, that is, because he is *being made*, whenever he has formulated some idea of a stable background, at a later date he has had to revise it. As he has obtained new knowledge of what is going on in the universe, he has begun to doubt some of his earlier ideas about ultimate reality. The spirits that lived in the trees and the mountains, the gods that ruled from Olympus, were superseded by one God Who lives as a benign Being in Heaven. Today, there is a great deal of doubt arising about this kind of God; and when men find no way of arriving at a nearer understanding of the Moving Power behind creation, they seek mental stability in ideologies of all kinds, which are attempts to bring an infelt urge to some focal point. Men try to solve the problems placed before them, seeking for some ultimate harmony—and think they can do this by devising ingenious hypotheses about the behaviour of man or the behaviour of the atom in terms of men or atoms themselves.

★

Whereas if they can but realise that they are being created by some Divine Influence that has cosmic meaning, they will realise that all their efforts are futile unless they are directed in a manner consistent with the process of creation itself. Man is not just a creature left to fumble his way along as best he can, beset by all the evils of a universe in which he sees pain and suffering. He is moving along a course determined by God, and only brings suffering upon himself by trying so very hard to create good himself. Unfortunately, his methods very often fail to coincide with the workings of the creative process, and so by his efforts he tortures and persecutes himself.

If man is being created at this very moment by a Divine Power which permeates the universe and exists in every atom and every minute cavity of space, it is true to say that man himself and every thing he sees are part of God. God becomes the Primal Essence from which all things rise and in which all things exist. And if meaning is seen, as it can be when the over-all view of creation to date, is studied, then man becomes possessed of a new purpose, a new inspiration, in which a stability arises that can yet contain doubt about things that are half made—because they are transient and incomplete.

From doubt about values created by man arises a greater certainty about values created by God. For those values are the meaning contained in the creative process; and as more knowledge unfolds, always some nearer approach is made to this final foundation in which no divided religions, no sectarian differences, no antagonism between science and theology, exists. Doubt arises because man *experiences* the inevitable and continuous change that is necessary in order for original chaos to be moulded into a perfect system. This, too, is why it seems a long drawn out process—because in his own case he is a unit being moulded in what to God will be a perfect process.

Imagine a sculptor carving a statue from a rough chunk of stone. If that statue were sentient it would feel the moulding effects of hammer and chisel. But only by chipping off pieces here and pieces there is it possible for the ultimate beauty to be uncovered. Man, by being sentient, is in this position; but, because he is sentient, he also has the opportunity to mould himself and so avoid the brutal effects of hammer and chisel. By building up mental images which he takes to be fundamental, yet which in reality are indeterminate and not final, he adds rigidity to his psychic structure and feels all the more the moulding influences—which are invincible. False values, or values taken as fundamental when they are transient, bring about suffering. And suffering is a warning that man is not at harmony with the creative process taking place.

A LAYMAN'S DIARY

May 28 (Sunday). From 7.25 p.m. onwards on Sundays, both television channels provide pretty mediocre viewing (with the noble exception of the BBC's fortnightly *Monitor*). On the whole, I am glad this is so, as it is pleasant to have a quiet Sunday evening, if only to plough through the Sunday papers, which grow more unwieldy week by week. But it is tantalising to find BBC and ITV still putting on their good religious programmes at exactly the same time, 7 to 7.25 p.m. Have we got to await "Pilkington" before this meaningless competition is stopped?

★

This evening the BBC promised a discussion on religious education and the gap between leaving Sunday School and joining the church; but ITV had the first of three interviews with the retiring Archbishop and the two new ones, and we made the difficult choice (which we should have been spared) in favour of Dr. Fisher. I think we shall all miss Dr. Fisher; he has been a reassuring figure to have at the helm of the established church, and probably the right man for the period of reorganisation after the war—the period, among other things, of the welfare state, South India, emerging Africa, and gradual approaches to the Roman Catholics and the bigger Free Churches. He talked comfortably tonight to Kenneth Harris (taking perhaps too rosy a view of the gulf between his church and the non-church-goer—but don't we all?). I liked his story of the schoolboy who was asked who Geoffrey Cantuar was, and replied, "Half man and half beast". I don't think Randall or Cosmo Cantuar would have been much amused; but William Cantuar would have enjoyed it.

★

May 29. At a committee meeting the old question of extra Biblical readings came up and, as it usually does, sharply

(continued on next page)

Death of Mr. W. Vaughan Lewis

It is announced with great regret that Mr. W. Vaughan Lewis, the Vice-Chairman of the Cambridge congregation for over a quarter of a century and recently elected President, was killed in a motor accident near De Witt, Iowa, on the 6th June.

A Fellow of Trinity College, Cambridge, and a University Lecturer in Geography, Mr. Lewis was on leave of absence in the United States where he was engaged both in lecturing and field work.

The funeral service, conducted by the Reverend Leslie Pennington, was held at Mendota, Chicago, on June 16th.

A memoir of Mr. Lewis will appear later.

divided us into the "pros" and the "cons". I am a strong "pro" in principle, but almost as strong a "con" when it comes to most of the actual examples I hear. Too often they turn out to be rather woolly idealistic statements in pre-Raphaelite prose or poetry, which float in the air for a moment and then vanish from one's memory for ever. The test of an unfamiliar reading should be, "will it make an immediate and striking impact on an assembly of people who have never heard it before?" It should make them think "Wow!"—or at least, "I must find out where that comes from and read it again for myself". It should be fairly short, too, unless it can grip all the way through. And it should *not* be prefaced by a forecast of how striking, significant, wonderful, it is going to be.

★

There is room in our movement, I think, for a contemporary anthology of readings, or perhaps a series of occasional booklets of them. It would be best if each one was edited by one man—and a fairly ruthless and hard-headed man, at that, to give it an individual and coherent character. If our ministers, lay preachers and ordinary lay folk were asked to submit suggestions, I imagine that a valuable and unusual "pool" could be collected.

★

May 31. In *Viewpoint* late this evening (at 11 o'clock when "peak viewers" are all tucked up in bed, out of harm's way) BBC religious television put on one of the mature social discussions that they do so well. The subject was "Teenage Morals" (the title of a booklet which has just been published by the journal *Education* at 2s. 6d., post free, from 10 Queen Anne Street, London, W.1); and the main part of the broadcast was an amiable set-to between the anthropologist Geoffrey Gorer and the Rev. Charles Davey, of the London Marriage Guidance Council. Mr. Gorer stuck to an uncommitted amoral line; Mr. Davey's view was that the true Christian should see morality as an attempt to achieve a high quality in personal relationships, not as the imposition of a set of imperative rules which it was wicked to break. The amoral position is so much easier to defend that it was encouraging to see the clergyman more than keeping his end up; to the facile argument that there was nothing wrong with pre-marital unchastity now that contraception had ensured that it need have "no sequel", he remarked quietly that having a baby is only *one* kind of sequel.

★

June 2. Interesting letters in today's *Inquirer* from our ministers in Colne, Atherton and Lewisham, about the varying attitudes of the "mainstream" churches to offers by our people to join in the work of Christian Aid Week. What a lot seems to depend on chance in these matters, and how difficult it is to maintain our distinctive witness (which I am sure we must do) and at the same time to lose no chance of working with other churches in any kind of joint effort which does not compromise our principles (which is surely right, too). But on the whole I think it does no harm to remember how, in that fable of Aesop's, it was the warmth of the sun, and not the icy blast of the north wind, that induced the wayfarer to take off his protective overcoat.

June 3. Tonight President and Mrs. Kennedy and Mr. and Mrs. Khrushchev dined with the President of Austria in Vienna; after dinner they listened to the State Opera Orchestra and watched the State Ballet performing light-hearted pieces by Mozart and Johann Strauss. An hour or two later, Eurovision enabled us to see all this in England, and we watched this eerie slice of history until after midnight. It was a little like the ball before Waterloo; one was oppressed by the contrast between the surface gaiety and the somber possibilities not very far below the surface. It does not do to be foolishly optimistic, but it was rather cheering to see Mrs. Khrushchev—who apparently knows English quite well—chatting away behind her programme to President Kennedy. And I imagine that these are few people who, given a choice between living in 1938 and living in 1961, would opt for 1938.

MORE BOOKMAKERS THAN CLERGYMEN?

SOCIAL SURVEYS

By Arthur Peacock

THE annual meeting of the Church's Council on Gambling is always an interesting occasion bringing together prominent church leaders and social workers. This year the meeting held lately at Central Hall, Westminster, was no exception. There were sensible and helpful contributions from the Bishop of Croydon who presides over the Council's work, the Rev. Edward Rogers, this year's Methodist Conference President, and the Rev. Gordon Moody, the energetic and well informed Secretary who probably has more information about the nation's gambling habits than any other person. But while both Bishop and ministers spoke well it was a speech from the body of the hall which electrified the proceedings. It came surprisingly from the representative of the Society of Friends. He was, he told us, a railway carriage cleaner at Tonbridge. He took home at the finish of each week's work after deductions had been made, £7 17s. 6d. He was a single man and if he wanted a bit more money then he did an additional night's work and earned thirty shillings overtime. That was all right for him. But the problem for his mates who were married was very different. They went into the pools week by week, backed horses and gambled because they felt this was the only way they could ever hope to get a substantial sum of money that could lift them out of their depressing economic conditions.

★

And at this meeting there were presented some startling facts about present-day gambling habits. It was stated that there are about fifteen thousand bookmakers in this country; that is only about five thousand less than the total number of doctors. One speaker thought the country had more bookmakers than clergymen. "Gambling in Modern Society" the Council's Annual Report is full of vital statistics and information. It can be had from Abbey House, Victoria Street, Westminster. Its Secretary is ready, too, to address meetings on the subject. One specially interesting comment in the current report is on the small lottery which is run by a voluntary society, local football or cricket club which finds itself compelled to raise additional funds. The Council appreciates why lotteries tend to increase among such bodies and while deprecating it suggests "it is surely better to encourage an adequate amount of direct giving, and to supplement it where necessary from public funds. The Wolffenden report on Sport and the Community suggested a number of ways in which clubs, recreational centres and amateur bodies might be assisted from public funds".

★

The Methodists are not alone among Christian people in making a study of industrial problems. A group within the Society of Friends have been doing this very thing and their conclusions find place in an interesting symposium entitled "Christian Values in Industry". At the Quaker conference, which discussed the question covered by this booklet (Friends Home Service Committee, 1/-), the major question asked was "To Christianise the present industrial order or to revolutionise it?" A journalist, management consultant, industrial relations director and a warden of a technical college attempted to give the answer. Their respective contributions covered such topics as industrial partnership, arbitration, social desirability of products, incentives, costing. Here there is no room to summarise their views, criticisms or comment. It is possible just to say that any group wanting to discuss present-day industrial problems, no matter whether they relate to the ethics of take-over bids or the justification for strikes, will find helpful facts and useful comments in this symposium.

Another Quaker symposium deals with "Dual Standards of Morality". This considers the vexed problem as to whether

a Christian person can have one standard of conduct as a private individual and another when acting officially or in a business commercial way. Are we required to live in what is really a secular social order and simply to make the best of it without too large a compromise, or are Christian values wholly different from those of the world in economic and social life as in everything else? The symposium touches on the crucial problem of present-day society in which the State encroaches more and more upon the freedom of the individual until the ordinary person feels completely dwarfed.

Again, the opinions and comments in this symposium provide a useful basis for group discussion. Their authors this time include a personnel manager, a company director, a county councillor and magistrate, and an official of a professional institution.

★

Reading these recently published documents one cannot help wishing that there was evidence of similar group thinking and discussion going on in our own movement; that our own Social Service Department had the resources to undertake and encourage such activity. It did, of course, do useful work in its study of international relations and world tensions, some couple of years back. The frustrating situation for the experts from our ranks who worked on it was that at the end of their labours they found publication was restricted to a form which meant it could be read and studied by only a comparatively few people. It was not a very imaginative or encouraging decision after all the work put into it.

Just now the Social Service Department is at work analysing the answers to the questionnaire on religious instruction in schools which have been received. It is hoped by the autumn to have this report ready, but here again there has been disappointment, for not a few people who asked for forms have not returned them. A good deal of useful material has been collected but the Department like little Oliver "wants more".

At the recent annual meeting at Manchester this was shown particularly. There was reference to definite neighbourhood service undertaken by congregations. The view was expressed that the annual report of the Department ought to make mention of such corporate efforts as are undertaken by congregations, the Domestic Missions and Hibbert Houses.

In the last connection it is no secret that not a few Unitarians, especially among the younger generation, would like to see its basis broadened so that it might carry on welfare and social service work not only among the Forces but wherever a need is felt and can be met. In fact the feeling grows that the Hibbert Houses organisation might usefully develop on our side of the Atlantic into a parallel body to the U.S.A. Unitarian and Universalist service committees.

BILLY GRAHAM AND THE SIMPLE GOSPEL

By Malcolm Butt

IT has been my experience as a Christian Modernist to meet various folk—clerical and lay—who have said to me in criticism of my liberal views, "I believe in The Simple Gospel". And then I have been expected in Christian humility to go into the corner and confess my sin of intellectual pride! But how arrogant and foolish is such a claim! When I have taken the trouble to probe into the meaning these folk attach to the phrase "The Simple Gospel" it has always had the same result. They accept and believe in the "soteriological" interpretation of the life and person of Jesus of Nazareth. That is to say, they believe that he was "God in human form", whose death on the cross was a blood sacrifice which God required before he was willing to forgive the sins of mankind—before men and women could be "saved" from the unpayable doom of everlasting punishment in "hell-fire", at the hands of an all-loving Father—a punishment which results all that is best within us.

And this—this hideous contradictory thing—is presented to us as the so-called "Simple Gospel" which we must "accept"

in order that we may be "saved"! Whenever people declare that they believe "The Simple Gospel"—however they may trim it up in all its "Billy Graham" starkness—it is just as I have written it down. And far from being "simple", it is the most complicated moral and intellectual jig-saw puzzle ever devised.

★

The Bible is approached and received as one infallible book, and no criticism of its contents or authorship is permitted. "The Bible says"—and that's enough. And that, of course, is a most dangerous hurdle to try to jump, and always brings some kind of disaster. For the Bible contains within its many books statements both true and false; there is gold in it, but there is also dross.

Then "The Simple Gospel" entirely excludes the discriminating activities of human reason—our right as human beings to our own personal private judgment. In other words, the religion of "The Simple Gospel" is not a child-like religion, but a childish one. It accepts without demur an authoritarian creed of dogmas, all of which have been the invention of fallible men! Instead of encouraging men and women to stand on their own feet, and think things out for themselves, it appeals to the lack of courage which is so apt to beset us, and actually praises that same lack of courage as a living faith in "The Simple Gospel". In the ultimate analysis "The Simple Gospel" is an exhibition of simple fear.

I write as a Christian Modernist. And from that position I unhesitatingly describe this whole simple gospel business (in the words of Lord Altrincham) as "theological bunk". It raises far more questions than it answers. Far from being "Good News" it is not even News. It is a "dish-up" of traditional dogmas and legends.

Jesus called us to love God "with all our mind"; and this surely means that genuine simplicity really belongs to the Modernist approach—that approach which means always asking "Why?", "When?", "How?". The idea that Modernists should always be called upon to defend their position and provide explanations is really an impertinent one. We are pioneers, as was Jesus. The Simple Gospelers in my view are the folk who should provide an adequate reason as to why they are hanging back and refusing to "work their passage" except in a "closed shop" of irrationalism.

IT OCCURRED TO ME

By Muriel Hillman

THERE is much to be said for continuity in our habits, especially in these days of the affluent society when there is so much, and so much, that one can become confused with the choice of good things. Of course I am not applauding an iron, inflexible routine—the same thing occurring exactly on the same days of each week, but certain events have an added interest and delight if they recur at regular intervals.

When I lived in London, for many years a friend and I made Friday nights the time for Theatre going, waiting for hours in the gallery queue to see the play of our choice. In those days the gallery was not bookable and it cost on the average one and three! Wonderful Friday nights! And when we came to Hastings a friend and I went to the Municipal concerts on Friday nights and heard magnificent concerts for singleness! There has always been a charm about Friday nights because of that continuity.

★

I know friends who always meet on Thursday evenings to talk, others who make a special coffee session on the same morning each week just to enjoy each other's company and to exchange views. And it is only the regular, Sunday worshiper who really knows what a service means and finds any lasting significance in it. Within like there are good and not to be despised. It is when one leaves someone in the congregation say "I did not know that I could miss not coming on a Sunday so much. . . . I don't know what it is but something was missing . . . that one knows that worship and the fellowship have

become an integral part of his life. I am sometimes amused at myself how on holidays I always go to an infinite trouble to attend one of our churches on a Sunday. Yes, there is a great deal to be said for continuity.

★

I have recently been reading John Masefield's "So Long to Learn" and one of the passages which made a most vivid appeal was his description of Monday Evenings (note the capital letters) at the London home in Woburn Buildings of W. B. Yeats. "Those Monday Evenings will never be forgotten by those who knew them" writes Masefield. Yeats when in London for a settled stay received his friends on Monday evenings between eight p.m. and midnight or later. On a good evening the sitting room would be full with perhaps a dozen men and women. There was discussion on books, plays, pictures, some reading their own works. Often when Yeats was at his best enchanting everybody, Masefield would think that his wisdom ought to be recorded, but as he writes, "It cannot be recorded. It would be like trying to record the wonder of a cataract, that is never really there, save as a glitter that passes, yet continues to glitter and pass. . . . Most of the familiar figures of more than fifty years back have gone with Yeats' into the world of light where perhaps it is always Monday Evening."

Yes, there is an indescribable pleasure about the continuity of certain experiences, the meeting of little fellowships at the same time each week.

BOOK REVIEWS

New Additions to Everyman's Library

Who is K. E. Tsiolkovsky? You are unlikely to ask this question unless you see the illustrations in "Everyman's Concise Encyclopaedia of Russia" (Dent's, 30/-). Among them is the photograph of a striking looking sage, and looking up the required item, one finds that Tsiolkovsky was a school master who died in 1935, regarded as a crank in his time, and was a "pioneer in rocketry and the theory of cosmic travel". This new edition to the Everyman's Library is a remarkably cheap encyclopaedia of 623 packed pages.

★

During the First World War the reviewer carried with him in the East "Everyman's Classical Atlas". It then cost 2/-. A new edition just brought out by Dent's now costs 18/-, but it is worth every penny (or ought it to be sixpence?) for readers and even travellers who desire to have maps and information for their classical reading.

And the Everyman's Library has now so grown that the publishers have published "The Reader's Guide to Everyman's Library" (Dent's, 11/6). A catalogue to one of the most extraordinary publishing achievements of this generation.

★

The Gifford Lectures

Most reflective men are not troubled by the question, "Why be good?" but "How to be good?". Both questions have been asked in Western philosophy for some two thousand years and sooner or later the emphasis has been on the latter.

Professor Blamhard, the American philosopher, asks both questions in the second of three volumes based upon the Gifford lectures delivered in 1958-59. The third volume is yet to come. The second volume has the title "Reason and Goodness" (Allen and Unwin, 42/-) and is a survey within Western ethics of the claims of feeling and reason in the attempt to reach the good life. Neither feeling nor reason, in Professor Blamhard's examination, has the right answer in themselves. The right answer, put forward charmingly and with humility by the author, lies in reason being informed by feeling and feeling being informed by reason. But as a philosopher perhaps—a philosopher, for him, engaged actively in the experience of living—on the whole he comes down on the side of reason. Reason has a decisive temper.

"First, there is the delight in understanding for its own sake. Secondly, there is that virtue which is the reflection of such understanding in practice, namely justice in thinking and acting. Finally there is the quality that forms its reflection in feeling, the quality best described perhaps as openness."

If this ideal could be inserted into the competition now taking shape between Russia and the U.S.A. about getting a man to the moon, or into the race between unity and armaments, with armaments

winning up to present, or into the emotions that cause most of the distress in the world, then the rational man would demonstrably have the most effective answer to the question, "How to be good?"

★

The Soul

Is there a ghost in the machine? Or in other words is there a soul or a mystery in man? The ghost contemporaneously was laid by Professor Ryle in this country soon after a return from war in "Concept of Mind". The ghost is coming back again, not quite as ghost, but as mind or soul, or at least as an immaterial basis for human life. It may be possible quite soon to use the word soul in contemporary literature or drama. Indeed, drama seems to be saying what a ghastly empty thing man is without a soul.

A group of Christian philosophers of various allegiances from Catholic to Dissent met in 1959 to exchange papers on metaphysics and moral principles in the light of the kind of challenge that comes from Professor Ryle and other eminent philosophers. The papers are printed in "Prospect for Metaphysics", edited by Ian Ramsey (Allen and Unwin, 25/-). There are twelve contributors. The essays, as they are likely to be, are of unequal readability and quality, but in an austere philosophical temper they extend metaphysics to the very edge of scepticism, and find—mostly on the grounds of the anti-metaphysicians—that there is a place for them after all.

This group of Christian philosophers by strenuous implication find a place for soul and mystery.

AUSTRALIAN OUTLOOK

The Conference of Australian Unitarian Churches, held at Adelaide during the Easter week-end, resulted in the formation of an inter-state organisation under the name of the Australian Assembly of Unitarian and Liberal Christian Churches. The churches represented were Adelaide, Sydney, All Souls, Melbourne, and the Community Church, Seaford. Each church sent two delegates, but in addition there were many individual members present who participated in the discussions. The Rev. William Bottomley, of Melbourne, was unanimously elected as its first President.

.

The Statement of Purpose finally consisted of three points: (1) The worship of God on the basis of the two affirmations of Jesus, the love of God and the love of man. (2) Freedom of inquiry in matters of religion and the exercise of reason in pursuit of truth. (3) Co-operation among Unitarians, consultation on their common interests, and the strengthening of denominational unity.

.

The Conference was a heartening affair. The Adelaide congregation excelled themselves in hospitality and warmth of welcome, and the sense that all were engaged in a worthwhile enterprise generated a glow of hopeful anticipation for the progress of Australian Unitarianism.

.

Now an extraordinary situation has arisen. The Rev. David Edmunds has completed his ministry at Sydney and is on his way back to the U.S.A.; the Rev. Colin Gibson will sail in August to take up the ministry of the Aberdeen Unitarian Church, and the Rev. Tom

(continued on next page)

THE SPIRIT OF PRAYER

Opening Sentences for a Service

Unto this church of Liberal Faith,
sanctuary of ancient wisdom,
school of modern thought:
which recognises,
in all prophets a harmony,
in all scriptures a unity,
in all history a continuity:
which seeks to advance,
in our complex, our modern world,
mercy, pity, peace and love:
Unto this Liberal Church,
that welcomes all men,
all classes, all colours, all creeds:
unto this Liberal Church
we dedicate the service of our lives,
trusting that God Eternal
will bless our dedication.

Wardle, who was inducted to the pulpits of All Souls, Melbourne, and the Seaford Community Church only eleven months ago, has joined the Congregational Union of Victoria and has accepted the ministry of a Congregational Church at Geelong, Victoria. Thus, within the space of a few months, Australia loses three ministers.

Mr. Wardle has abandoned Unitarianism for what he believes to be a "commitment to Christ". Although disappointed at the loss, the two congregations have expressed their goodwill and their hope that his ministry in the Congregational Church will prove to his satisfaction and be fruitful in results.

The taking up of a ministry in Australia by any one from Britain is a serious matter. Where one has been used to taking part in denominational affairs and enjoying the fellowship of ministers and laity in conferences and Assemblies; or where one has ministered in a comparatively small area and become recognised as an important member of the community, the change to large cities like Sydney and Melbourne with their ever-growing populations tends towards a sense of loss and insignificance. Melbourne's population is increasing at the rate of 50,000 a year and will soon reach the 2,000,000 mark. What is one among so many? A man must have the courage of a lion and more than usual ability to undertake the task of making an impact upon the people outside of his church. Without a deep sense of dedication and sacrificial purpose and the will to conquer in spite of difficulties and frustration, a ministry in Australia would be hopeless, but, given these attributes, not hopeless, but rewarding.

William Bottomley.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

(A number of letters are held over until next week)

Fox-Hunting

Sir: I regret that I am unable to congratulate Dr. Rattray on the fairness with which he has presented his case, either in your columns or elsewhere.

Dr. Rattray mentions the Committee on Cruelty to Wild Animals appointed by the last Labour Government, which said that if hunting were prohibited this would "undoubtedly lead to the use of more cruel methods". He states that the committee "included a veterinary surgeon of the greatest eminence", but he omits to mention that it also included a well-known fox-hunter!

At the Extraordinary General Meeting of the R.S.P.C.A. on April 18, while speaking in support of the motion against fox-hunting, I produced a lease of a property, negotiated as recently as 1948, which states that foxes are to be preserved for hunting. Dr. Rattray willfully ignored this evidence and stated that foxes had not been preserved since the early years of this century.

Dr. Rattray refers to "anti-hunting-at-all-costs-people". I am not aware of the existence of any such people, though I know many members of our society who are opposed to fox-hunting. Amongst these are persons who have given distinguished service in other spheres of animal welfare and it is most unfair to suggest that they are only interested in banning fox-hunting.

Those of your readers who are interested in the problem of cruel sports would do well to read the chapter on Sports and Problems associated with them in "VALIANT CRUSADE" by Arthur Moss, the retired chief-secretary of the R.S.P.C.A. This new book, a history of the R.S.P.C.A., has just been published by Cassel and is a mine of information. Those who take the trouble to read this chapter will find it a valuable corrective to the views expressed by Dr. Rattray.

Shrewsbury. Yours, E. Whitley.

(We regret this correspondence cannot continue.—Ed.)

Immortality

Sir: May I venture to offer a few comments on the contributed article, *A New Immortality*, in your issue of May 13th? I have read it several times and pondered on it but I regret that I find parts of it difficult to understand. The linguistic philosophers have rendered an important service by insisting that language makes no contribution to knowledge unless it is precise and significant. I find myself wondering whether phrases like the following convey precise and significant meanings to other readers: "our immortality would consist on continuing for ever as a memory within the memory of God's mind"; "the silent memory of God"; "the immortality of the Divine modification".

What knowledge have we, or could have, of the silent memory of God or the Divine recollection? This, it seems to me, is getting near to purely conjectural and mythological notions, and it would surely be better for a man to say that he disbelieved in personal immortality and leave the matter there. After all, that is what many do, and they can at least be understood.

"The notion of a disembodied consciousness is inherently self-contradictory"; this begs the whole question as to the nature of consciousness and its relation to matter, for it assumes that consciousness is merely a function of the body, i.e., of a material organisation. On the contrary, I believe that the organising principle of the body is mind, and that it may very well function when withdrawn from the body. It may require another vehicle for its manifestation, but there is no inherent reason why such a vehicle should not be available to it. "And it is so self-centred"; so it may seem to the writer, but to me the values of personality would seem to be diminished in scale if personality itself is destroyed at death.

As I get older and preach less, but, I hope, think more, I find myself ever more baffled by the very idea of God and its implications, but your contributor seems to know a great deal about him. At the same time, I become more than ever convinced of the objective and transcendent reality of the spiritual life. This, I believe, is more intimate and immediate and more directly within the experience of man than a highly speculative conception of "God's life and immortality". I am willing to acknowledge a reverent agnosticism on many matters which younger men seem to know a lot about, but, alas! I find some of their notions very perplexing.

Barton-on-Sea, Hants.

Yours, Herbert Crabtree.

News Review

Western Union Annual Assembly

A gathering of 100 people from the churches of the Western Union met at Pound Square Chapel, Cullompton on Saturday afternoon, May 27th. They represented 18 of the 23 churches in the Union. They were welcomed by Mr. W. H. Terry, Chairman of the Cullompton congregation. Miss Freda Clegg of Oakfield Road, Clifton congregation, presided at the Business Meeting in the regrettable absence of the President (Rev. G. Randall Jones) through indisposition.

After the roll had been called and the Minutes read, the Annual Report was presented by the Secretary (Rev. J. W. Maw) and the Statement of Accounts by Alderman C. H. Goodland (Treasurer). Miss Freda Clegg was appointed President for the ensuing year and the Rev. William Miller of Taunton and Bridgwater, the Vice-President. All other officers were re-appointed. A resolution providing for absentee subscribers to the Annual Meeting to vote by post for the election of Officers and Committee in case of a ballot, was unanimously agreed to.

It was decided to make the Sunday immediately following the Annual Assembly, the Western Union Assembly Sunday when collections should be taken for the funds of the Union. The Tercentenary of the 1662 Ejection was discussed and all churches asked to hold special services on May 28th, 1962, in celebration of this event. Ministers and delegates were urged to arrange for their churches to be represented at the Conferences on Church Extension to be held in September in Manchester, Birmingham and London. After the Cullompton congregation had been thanked for their warm hospitality, the Business Meeting concluded and the Annual Service immediately followed, conducted by the Rev. J. Harry Smith, President of the General Assembly. Mr. Smith was given a warm welcome and delivered a very interesting and helpful address on what religion is in its simplest and most essential character. The address was most appreciated. After the service, tea was provided in the Assembly Room. The last occasion when the Assembly met at Cullompton was in 1934 and this year's Assembly was voted to be one of the best meetings for many years.

J.W.M.

New Members

Chatterfield.—The School Anniversary took on a new pattern on June 4th. There was no visiting preacher. At morning service, conducted by the minister, Rev. Arthur Vallance, and attended by the Scouts and Guides, five U.Y.P.I. members were received into membership of the congregation by Mr. G. W. M. Rees, acting on behalf of the Chairman and Chapel Warden, Mr. M. R. E. Swannick who was away. One of these was received in absence, as two days previously he had undergone a serious operation after a fall.

At evening service 31 members of Sunday School (it is now known as Junior Chapel) took part in a pageant in five short episodes, "The Tower of Life", which included dialogue, recitation, hymns and solos. After the service refreshments were served in the schoolroom.

(Continued on page 20)

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 18, 1961

AMERSON, Unitarian Church, Stone Street, 11 and 6, Supply
 ARREYTHWYTH, New Street Meeting House, 11, Supply
 ASHWORTH, Unitarian Church, Knowsley Road, 3 and 6, Rev. B. GILL
 ALTRINCHAM, Dunham Road Chapel, 11 and 6, Rev. W. H. CORDELL
 ASHLEY, Unitarian Chapel, Manchester Road, 6, Supply
 BATH, Tristram Street Chapel, 11, Rev. STONEY SPENCER
 BELFAST, All Souls, Elmwood Avenue, 11, 30 and 7, Dr. A. L. AGNEW
 BELFAST, First Church, Renshaw Street, 11, 30 and 7, Rev. H. J. McLACHLAN
 BIRKBECK, Green (nr. Sevenoaks), Unitarian Church, 11, Rev. Dr. M. ROWS
 BILLINGHAM, Free Church, High Street, 11, Rev. J. R. WALKER
 BIRMINGHAM, Unitarian Church, Clive Road, 6, 30 (June 25), Rev. MAURICE JOHNSON
 BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6, Rev. F. D. LEON
 BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, 30, Supply
 BLACKPOOL, North Shore, Dickson Road, 10, 45 and 6, 30, Mr. E. A. WEST
 BLACKPOOL, South Shore, Lytham Road, 11 and 6, 30, Mr. FRANK LEWIS
 BOLTON, Bank Street, 2, 30, Sunday School, 10, 30 and 6, 30, Mr. WYNNIE BEEKERS
 BOLTON, Unity Church, Deane Road, 10, 30 and 6, 30, Rev. ARTHUR J. LONG
 BOLTON, Walsley, 3, and Halliwell Road, 6, 30, Rev. KENNETH WRIGHT
 BOSTON (LINCOLN), Unitarian Chapel, Spain Lane, 6, 30, Rev. HENRY HALL
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
 BRADFORD, Broadway Avenue, 3, 15, Rev. B. T. TONKIN
 BRADFORD, Town Hall Square, 10, 45, Rev. F. A. BULLOCK, 6, 30, Rev. BRIAN GOLLAND
 BRIDGWATER, Christ Church, Damper Street, 3, Sunday School, 6, 30, Rev. WM. MILLAR
 BRISTOL, Unitarian Chapel, 11, VERNON
 BRISTOL, Christ Church, Unitarian, New Road, 11 and 6, 30, Rev. JOHN ROWLAND
 BRISTOL, Lewin's Mead Meeting, 6, 30, Rev. A. H. BARTLES
 BRISTOL, Oakfield Road, 11, Rev. A. H. BARTLES, 6, 30, Mr. R. L. NICHOLSON
 BURY, Bank Street, 11 and 2, 30, Rev. F. M. RYAN
 CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
 CAMBRIDGE, The West Grove Unitarian Church, 6, 30, Rev. T. J. JONES
 CAMBRIDGE, The Church of the Great Companions, Hagwood Hill, 3, Rev. ARTHUR FRADOCK
 CANTERBURY, Bayhill Unitarian Church, Royal Well, 11, Sunday School, 6, 30, Rev. JOHN M. QUINN
 CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Miss A. WRAGO, 6, 30, Rev. E. H. SHAW
 CHESHIRE, Elder Yard Chapel, 10, 45 and 6, 30, Rev. A. W. VALLANCE
 CHESHIRE, Chapel, Asherton, 10, 45 and 6, 30, Rev. KENNETH TOWN
 COVENTRY, Grace Meeting House, Holyhead Road, 11 and 6, 30, Rev. E. H. MORRIS
 CREWE, Free Christian Church, Birch Street, 6, 30, Supply
 CROFTON, Unitarian Church, Hermitage Street, 11 and 6, 30, Mrs. M. R. DICKIN
 CROFTON, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. KERKE
 DARTMOUTH, Wilton Street Chapel, 11 and 6, 30, Rev. G. KIRKALL
 DARTMOUTH, Friar Gate, Unitarian Chapel, 6, 30, Supply
 DUNDEE, Old Meeting House, 10, 45, Mr. S. R. MARTIN
 DUNDEE, Free Church, Hall Gate, 11 and 6, 30, Rev. ALEC I. FORDY
 DUNDEE, Adrian Street, Unitarian Church, 11, Sunday School, 6, 30, Mr. J. PICKSTON
 DUNDEE, Stephen's Green, West, 11, 30 and 7, 30, Rev. E. SAVILL HICKS
 DUNDEE, Old Meeting House, Waterloo Road, 11 and 6, 30, Rev. N. KIRKMAN
 DUNDEE, Old Chapel, Chapel Hill, 10, 45 and 6, 30, Supply
 DUNDEE, Unitarian Church, 51, Constitution Road, 11, Supply
 DUNDEE, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW
 DUNDEE, George's Chapel, South Street, 6, 30, Rev. Dr. F. D. MEYER-KILGUS
 GOSPORT, High Church, 11 and 6, 30, Rev. J. HARRY SMITH
 GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. G. FOOTE
 GLASGOW, Fitzalan Street, 2, 30 and 6, 30, Rev. P. B. GORDON
 GLASGOW, Barton Street, 3, Rev. JOHN M. QUINN
 GLASGOW, Meadow Chapel (Farncombe), 6, Rev. E. D. DAVIES
 GLASGOW, Ward Street Chapel, 11, Supply
 GLASGOW, Hale Road, 10, 45, Rev. G. J. PRICE
 GLASGOW, Northgate End, 6, 30, Rev. FRANK WALKER
 GLASGOW, Free Christian Church, South Terrace, 11 and 6, 30, Rev. DENNIS HILTON
 GLASGOW, Gower Street, Barton Lane, 11 and 6, Rev. E. A. DAVIES
 GLASGOW, Worthing Road, 11, Rev. J. MARTIN HALL
 GLASGOW, Fitzalan Street, 6, Rev. FRANK WALKER
 HULL, Unitarian Church, Park Street, 6, 30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)
 KENDAL, Market Place, Unitarian Chapel, 6, 30, Rev. T. E. NUTTALL
 KENDAL, New Meeting House, 11 and 6, 30, Rev. EDGAR W. HILL
 KENDAL, Brook Street Chapel, 11 and 6, 30, Rev. ALBERT SMITH
 LEICESTER, St. Nicholas Street Chapel, 6, 30, Supply
 LEICESTER, Mill Hill Chapel, City Square, 10, 45, Rev. BRIAN GOLLAND, 6, 30, Rev. FRANK BULLOCK
 LEICESTER, Northgate Road, 11, Junior Church, 6, 30, Supply
 LEICESTER, The Great Meeting, East Ward Street, 11 and 6, 30, Rev. A. B. DOWNING
 LEWIS, Wargate Chapel, 11, Rev. T. L. JONES
 LONDON, High Street, Unitarian Chapel, 6, 30, Rev. H. W. KIRKALL
 LONDON, Ancient Chapel of Trinity, 11, Rev. J. K. MORRIS, 6, 30, Mr. G. CRAIG
 LONDON, Boodle Free Church, 11, Rev. C. A. PIER
 LONDON, Darnley Mission, Mill Street, 6, 30, Rev. J. KIM MENNEN
 LONDON, Gower Street, 11, Mr. W. A. M. HILLMAN
 LONDON, Marlborough Road, Epsom, 3, Sunday School, 6, 30, Rev. C. A. PIER
 LONDON, Hope Street, 6, 30, Supply
 LONDON, Upton Road, 11 and 6, 30, Rev. E. BART SHIRT
 LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
 LONDON, Blackfriars Mission and Stamford Street Chapel, 6, 30, Mr. JAMES WILSON
 LONDON, Brompton Hill Road, 11, Rev. E. G. LEE
 LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6, 30, Rev. GRADSHAW SHIRT
 LONDON, Finsbury Gate, Upton Lane, 11, Mr. J. RICHARDS
 LONDON, Golden Gate, Wey Lane, 11 and 6, 30, Rev. MAGNUS BAXTER
 LONDON, St. George, New Ground Pic Church, Chatham Place, 11 (Family Service)
 LONDON, St. George, 11, Rev. G. E. GORDON
 LONDON, St. George, 11, Rev. DONALD P. MAW
 LONDON, Old High Road, 11 and 6, 30, Rev. T. E. DUNSTON
 LONDON, Islington, Upper Street, 6, 30, Rev. A. V. FOX
 LONDON, Kilburn Unitarian Church, Queens Road, 11, Rev. A. V. FOX
 LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JAMES GORDON
 LONDON, Mansfield Street Church, Bedford Green, 6, 30
 LONDON, Richmond Free Church, Grosvenor Road, 11, Rev. WALTER M. LONG
 LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6, 30, Rev. GRADSHAW SHIRT
 LONDON, Strand, West Hill Lane, Unitarian Church, 6, 30, Dr. DONALD TAYLOR
 LONDON, Waterloo Unitarian Church, East Hill, 11, Rev. ANDREW PHILLIPS (also 6, 30, 1st Sunday in the month)
 LONDON, White Unitarian Church at Highbury, Rendel Hill, 2nd and 4th Sundays 6, 30, Rev. T. L. JONES

LONDON, Wood Green, Unity Church, Newham Road, 6, 30, Rev. R. E. GODDARD
 LUTON, St. Andrew (Amdull) Channing Road, 11, Rev. E. W. DRAKE
 MACCLESFIELD, King Edward Street, 10, 45 and 6, 30, Mr. PETER JONES
 MADDINGTON, Unitarian Church, Market Buildings, 6, 30, Mrs. MURIEL HILTON
 MANCHESTER, Blakely, Unitarian Chapel, Chapel Lane, 6, 30, Supply
 MANCHESTER, Cross Street Chapel, 10, 45 and 6, 30, Rev. C. H. BARTLEY
 MANCHESTER, Fallowfield, Dob Lane Chapel, 10, 45 and 6, 30, Rev. DONALD MILLS
 MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10, 45 and 6, 30, Rev. MAURICE BUNGER
 MANCHESTER, Monks Church, Eccles, 10, 45 and 6, 30, Rev. W. HILL WAREING
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6, 30, Supply
 MANCHESTER, Platt Chapel, Rusholme, 6, 30, Student
 MANCHESTER, Renshaw Street, Mission, 6, 30, Supply
 MANCHESTER, Stand Chapel, Whitefields (June 18), 10, 45, Rev. SYDNEY H. KNIGHT
 MANCHESTER, Withersham Road, Chorlton-cum-Hardy, 11, Supply
 MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6, 30, Rev. JOHN GILL
 MANCHESTER, Old Meeting House, 10, 45 and 6, 30, Rev. KENNETH SHERRATT
 MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
 MEYKOROUGH, Free Christian Church, 6, 30, Rev. LAWRENCE HALLWORTH
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place 11 and 6, 30, Rev. JOHN STONES
 NEWCASTLE-ON-TYNE, Bethlehem Unitarian Church, 10, 30 and 6, Rev. J. MATHER
 NEWPORT, Isle of Wight, High Street, 6, 30, Mr. DEREK STERMAN
 NORTHAMPTON, Kettering Road, 11, Supply
 NORTHWICH, Octagon Chapel, Colquhoun, 11, Rev. J. A. KENNEDY
 NOTTINGHAM, High Pavement Chapel, 10, 45 and 6, 30, Rev. C. GORDON BURMAN
 OLDHAM, Unitarian Church, Birmingham Street, 11 and 6, 30, Rev. HAROLD A. GORE
 OLDHAM, Lord Street Chapel, No Service
 OXFORD, Manchester College Chapel, 11, 30, Rev. E. SHIRVELL PRICE
 PADDHAM, Nazareth Unitarian Church, Knight Hill, 10 and 6, Student
 PARK LANE CHAPEL, nr. Wigmore, 11 and 6, 30, Rev. GORDON L. CLARKE
 PLYMOUTH, Unitarian Church, North Street, 11 and 6, 30, Rev. J. R. BLACKBURN
 PLYMOUTH, Unitarian Church, Hill Street, 11, Junior Church, 6, 30, Rev. J. W. DUBBLE
 PORTSMOUTH, John Pender's Memorial Church, High Street, 11, Junior Church, 6, 30, Rev. JOHN R. STUBBS
 PRESTON, Unitarian Chapel, Church Street, 6, 30, Rev. I. HALL
 RINGWOOD, Hales, The Meeting House, 11, Mrs. COLEMAN
 RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
 ROCHESTER, Blackwater Street, 10, 30 and 6, Supply
 ROTHERHAM, Church of Our Father, 10, 45 and 6, 30, Rev. ERIC PHILLIPS
 SALE, Ashdon Road, 11, Rev. JOHN GILL
 SCARBOROUGH, Unitarian Church, Westborough, 6, 30, Rev. G. W. PARKINSON
 SHEFFIELD, Attercliffe, 6, 30, Rev. P. B. MORRIS
 SHEFFIELD, Fallowfield Old Chapel, 11, Supply
 SHEFFIELD, Unity Church, Cooksmead Road, 11, Mr. J. WOODHOUSE, 6, 30, Mr. H. BROADHEAD
 SHEFFIELD, Upper Chapel, 11 and 6, 30, Rev. G. STANLEY WHITBY
 SHREWSBURY, High Street, Unitarian, 11, Supply
 SIMONMOUTH, Old Meeting, Unitarian, High Street, 11 and 6, 30, Rev. I. J. HINES
 SOUTHAMPTON, Church of the Saviour, London Road, 6, 30, Miss M. HORSING
 SOUTHEND-ON-SEA, Dartley Road, 6, 30, Mr. J. HALLAM
 SOUTHPORT, Portland Street Church, 11 and 6, 30, Student
 STOCKPORT, Unitarian Church, St. Peter's Gate, 10, 30 and 6, 30, Rev. FRED CUTLER
 ST. HELENS, Corporation Street, 6, 30, Supply
 STOCKPORT-ON-TYNE, Wellington Street, 6, 30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
 STURROUGHS, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
 SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. BAKER SHIRT
 SWANSEA, Unitarian Church, High Street, 6, 30, Rev. L. BAKER SHIRT (also 11, First Sunday in the month)
 SWINTON, Swinton Hall Road, 6, 30, Lay Preacher
 TARNHART, Mary St. Chapel, 11, Rev. W. MILLAR
 TENTERDEN, Old Meeting House, Ashford Road, 6, 30, Rev. E. D. DAVIES
 TONBRIDGE, Unitarian Church, 10, 45, 2, 15 and 6, Rev. F. W. BARR
 TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
 TOWNSEND, Congregational Unitarian Church, 11, Rev. S. SPENCER
 WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6, 30, Supply
 WALWALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2, 30, Sunday School (service, 6, 30, 1st Sunday in the month)
 WARRINGTON, Cross Street, 10, 30, Rev. ERIC WELLS, 6, 30, Supply
 WATFORD, Unitarian Chapel, High Street, 7, Rev. H. MACHIN
 WATFORD, Friends' House, Church Road (by permission), 7, 30 (1st Sunday in the month)
 WEST BROMWICH, Lodge Road, 10, 45, Children's Church, 6, 30, Rev. R. J. WILLIAMSON
 WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6, 30, First Sunday in the month)
 WIDLEY, Finsbury, 2, 30, Rev. G. W. PARKINSON
 WILMINGTON, Dean Row, 10, 45, Rev. STANLEY R. BUTLER, 6, 40, Rev. STANLEY R. BUTLER
 YORK, St. Salvator's Chapel, 6, 30, Rev. W. T. WILKINS
 THE NATION'S UNITARIAN Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 14 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADAMSTON, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GARDIN
 MELBOURNE, Unitarian Church, Cathedral Place, C2, Unitarian Hall Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m.
 Rev. V. JONES
 PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FRANKLIN, 132 Elder Street, South Perth, Western Australia.
 SEASIDE COMMUNITY CHURCH, Aspin Road, Seaford (Vic.), S.S. weekly at 10 a.m.
 Public Worship, fortnightly, 2.30 p.m. Minister: Supply
 SEAFORD, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply, Main Telephone LX5321
 UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grace Alley, Melbourne, C.I. Minister Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street 11, Rev. LEONARD MARIN
 TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JOHN H. HEDGECOCK
 VANCOUVER, B.C., Unitarian Church of Vancouver, 1750 Fourth Avenue West 9.30 and 11, Rev. A. P. HENRY

NEW ZEALAND

AUCKLAND, Unitarian Church, Penrose Road, H.R. Children's Programme, 7.15, Mr. M. J. WILSON
 CHRISTCHURCH, Services suspended—English—Mrs. WATTS, Tel. 41 272

SOUTH AFRICA

Cape Town, West Street, 11, Sunday School, 7, Service, Supply

THE LINDSEY PRESS

ALIENATION AND FELLOWSHIP

by Dr. D. Russell Davis
Reader in Medical Psychology, Cambridge
Essex Hall Lecture 1961

2s. by post 2s. 2d.

THE WAY OF PRAYER

A Manual of Daily Prayers and Readings

2s. by post 2s. 2d.

ESSAYS IN UNITARIAN THEOLOGY A SYMPOSIUM

Edited by Kenneth Twinn, M.A.

8s. 6d. by post 9s. 2d.

PRAYERS OF FAITH AND FELLOWSHIP

A selection of prayers from many liberal sources, English and American, arranged for public worship or private devotion.

6s. by post 6s. 8d.

THE LINDSEY PRESS

ESSEX HALL, 1-6 ESSEX ST., STRAND, LONDON, W.C.2

Death

Jones.—On June 4th, 1961, at Solihull, Stephen Kay Jones, aged 81, for many years of Dr. Williams's Library, Gordon Square.

(continued from page 22)

and teams of junior and senior members took part in a "Twenty Questions" contest, followed by other games.

On Whit-Monday, the school took part in the usual District Walk of the Free Church Sunday Schools, and in the evening the U.Y.P.L. invited the Mansfield branch to tea and a social, which was enjoyed by thirteen members from Chesterfield and eleven from Mansfield.

UNITARIAN COLLEGE MANCHESTER

(DAISY BANK ROAD, VICTORIA PARK)

CLOSING PROCEEDINGS 1960/61

Tuesday, 27th June, at 3 p.m.

Sermons and devotions by out-going students.
Visitor's Address by Dr. S. J. Kennett, B.Sc., Ph.D.,
on "Training for the Ministry—a Layman's
View". Principal's Report and award of College
Certificates.

Afternoon Tea

7 p.m.—Valedictory Service at Cross Street Chapel
conducted by the

Rev. A. H. BIRTLES, B.A.

Retiring Collection for College Funds

ADVERTISEMENT RATES

Births, Marriages, Deaths, Changes of Address
2 lines, 6s. 0d. minimum. Each additional line, 2s. 0d.

Miscellaneous—Propaid
4d. per word, minimum 8s.

W. Hester Higgs Print Organisation Limited
Kingston House, 115, Holborn, London, W.C.1

Telephone: CHANTRY 8732

Display Rates on Application

Special Terms for a Series

Pennies turned into a Thousand Guineas

West Kirby.—Seven years ago an enthusiastic member of the West Kirby Unitarian Church decided to launch an appeal for 1,000 guineas, to be known as the Manse and Organ Fund. Members of the congregation were asked to subscribe a penny a day, in addition to their normal subscriptions to the church. Many pennies were promised, and these were diligently collected. Last Sunday it was announced that the 1,000 guinea total had been reached. A remarkable instance of the pounds taking care of themselves if the pennies are looked after.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 6s. 0d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL: BUS 7354 Editorial: BUS 2912

Miscellaneous

DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes),
Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11.
ENT 3324.

Duplicating and Typing Service.—Swift, efficient; special cheap rates for churches and clubs. Club magazines a speciality. 115 Reculver Road, Beltinge, Herne Bay, Kent.

The U.Y.P.L. Spring Camp

On the Friday evening some twenty-eight U.Y.P.Lers. set out to camp, all wondering what it would be like camping in Hucklow. On our arrival we were directed to a field, Barleycrofts field, which was to be our home for the weekend.

We pitched tents, those who could helping those who had not tried before. Then supper became our next obstacle. Fish and chips came to the rescue together with instant coffee. Sleep, however, did not come so easily under a full moon, clear sky and ground frost, so Saturday began early at 4 a.m. The morning, seven hours of it, was passed in sorting ourselves out and trying to get warm. Gradually, we did get warm and started to cook our own meals instead of eating chips and fish.

We hunted treasure, a hot-water bottle, sang lots of songs, played games and danced dances. Our camping improved so that on Saturday night we slept warm. Then time gathered momentum and before we were ready it was Sunday tea time and time to depart. Our band of campers were loth to go back to soft beds and television and in one voice we asked when the next U.Y.P.L. camp would be.

D. H. Copley.

Stephen K. Jones

The death of Stephen K. Jones, the retired librarian of Dr. Williams's Library, of Gordon Square, London, will bring sadness to the many users of the library, over many years, who knew him.

He lived among books all his life. His father was librarian before him. For seventy years he was resident in Gordon Square, and was part of a gentility of a way of life that at one time must have seemed to have no end.

He remembered Martineau. He knew all about the great Unitarian families of the past. He was an eager reader of the *Inquirer*. He usually brought it from the office on the day of publication. He was a Modernist Anglican in religion with a delightfully sceptical mind.

A gentle, courteous man, who did much unobtrusively to help scholars in their labours, has passed away at the age of 81. He will be alive in many of their works, and in his own deprecatory smiling way that would have pleased him.

Unknown to him many loved him and are sad at his going.

E.G.L.